The AMERICAN FRIEND

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Photograph by Harold M. Lambert

The dome and the shaft of the United Nations Buildings are shown here as a part of the skyline of New York. October is generally observed as the month during which the United Nations is especially recognized. It has been said that, next to the churches, the United Nations is the best hope for peace in the world. Friends might consider this month their part in world order and their duties toward achieving peace in the world.

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OF RELIGION

Problem Solving--A Quaker View

An Editorial

The Force of Religion

Freda M. Hadley

Three Mid-Western Yearly Meetings

Indiana, Western, Wilmington

God Is Doing . . .

Kirby Page has made available to us again this year his series of short devotionals gathered under the title "Living with Peace of Mind." We shall use one from time to time in this journal, beginning with the meditation below.

"Why doesn't God do something?" is the cry of many an anguished heart when tragedy strikes.

Long before the moment of desolation comes, we should discipline our minds and hearts with the realization that God is now doing everything that He can do to enrich our lives and grant unto us fulness of joy. That is, He is doing all that He can do—until. But He could do much more—if. If we were responsive.

1. He is loving us with affection far deeper than any human love can do——with infinite longing for our well being.

2. He has equipped us with every faculty needed for life in the Kingdom of God, and is constantly appealing to our mind and emotion, conscience and will to follow his guidance and receive his power.

3. He is trusting us with the use of our faculties, and never takes away from us freedom of choice, not even when we use our liberty to live in rebellion against his holy will.

4. He is maintaining the moral order of the universe and holding inviolable the law of sowing and reaping, so that good seed produce a good harvest and evil seed an evil harvest.

5. He is enabling us to grow in understanding and in ability to enter ever more deeply into life abundant.

6. He is answering prayers in the spirit of Jesus, in ways that are best for us.

7. He is suffering with us in all our distresses, and affording his companionship in every hour of trouble.

8. He is offering us the salvation of right relationships as we respond to the revelation in his Son our Lord.

9. He is providing for us an eternal home in the ages to come.

Kirby Page

The Eternal seeks us out, helps us, *runs after us* to help us if we are dedicated to his service.

Pierre Ceresole

When Sorrow Comes

A Meditation

"What *shall* I do" a mother cried. It was the cry of tragedy which echoes and re-echoes against the silent hills of time. Her son had drowned while making "just one more run" in his speedboat. And while neighbors worked through the long night in search of the body, she sat, waiting, unable to *do* the one thing needed.

Science can *do* something—ease some pains, prevent others, rescue some from its clutches. But comfort, as Americans know it, is often an illusion; it cannot alleviate the calamities of life.

Philosophy can *do* something, intellectually, by giving some cold reasons. But man's wisest guesses are still broken reeds upon which to lean in direct needs.

It is at tragic times, when others step back, silent, that Jesus Christ steps forward to say, "I am the resurrection and the life." Furthermore, by His death and resurrection, He paves the way that I must go, and, graciously, to the one still standing there, bereft, bereaved, he shows life's new dimension.

Activity is a surface measurement: in tragedy one finds its insufficiency. Here life stills itself or, rather, hears the voice which says, "Be still and know that I am God." Tragedy need not leave ugly scars of rebellion where hot tears of bitterness have boiled over. Tragedy teaches the Christian to *stand*, to *be*, to answer Jesus' call, "abide in me." Ah! There it is—to *abide*, to be with Christ!

Arthur O. Roberts

Gifts for Wyandotte

Friends are urged to help again in bringing Christmas to Indian Children of the Wyandotte, Oklahoma, Friends Center. Write Ermin Perisho at Wyandotte for information on how your group may best aid in Christmas projects. Over 100 Indian children attend the Wyandotte Friends Sunday School.

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Editorials . . .

oblem Solving—A Quaker View

This journal has clearly presented the point of w for which it stands on racial integration. The llowing statement is concerned for attitudes and thods of problem-solving consistent with the testiny traditionally held by Friends. The recent conence of Friends on racial problems, held at Wilmton, Ohio and reflected in these pages, reviewed ll the ways and means of achieving racial justice umbent upon Friends.

To live is to meet problems. To be a Quaker Meeting is (beyond basic principles) to accept responsibility helping to resolve the human problems, individual d social, that surround us.

To accept that position is not a gloomy prospect. world without problems could hardly be a place of ppy persons or groups. In some measure the solving certain problems is among the most satisfying of exriences, for both work and play are but forms of winng, over certain circumstances. To work, to think, to ay, to live—these are essentially aspects of problem ving, facing a situation and making some hoped-for d of it. In this is the lure of life. In this lies the delopment of body, mind, spirit, and fellowship.

The problem climate of life therefore asks for attides first of all, and for answers later. Indeed there e many problems within the area of social justice, at seem to be perennial and present no prospect of a al answer. They stretch away into the future as they w from the past, with no finished answers in sight. ie answers which such problems exact lie generally in nat they do to us as we think about them, unable ever dismiss them fully from our minds. Some of these in e realm of human relations keep conscience astir and e conscientious person inwardly restless. But for such oblems conscience would itself wither away and no w spiritual creations take place. Yet often they are estions which in some limited measure we must anver.

Answered Forever?

Take, for instance, the questions of equity and juse in our economic life. When are we just to all perns, in view of the varied backgrounds, talents, physil and mental states that characterize all communies? No one thinking clearly would suggest an equal stribution of consumer's goods as an answer. Equal ventories of all persons or families would not be ual day after tomorrow. To assume that they could or *ought* to be is to assume a kind of mechanical keness of people that would make them much less an persons.

Yet the problem of economic justice remains and offers some very obvious and sensible steps ahead—not to "the answer," but toward certain kinds of answers, one by one, answers that must be forged throughout any forseeable future.

Among these are the responsibilities which we have as individuals in our personal standards of living. Knowing something of the injustices, poverty and economic dead ends of society, what level will one's conscience allow him? To such a question there obviously can be no common answer applicable to all people. There is no point at which the person facing that decision can dismiss his conscience with thanks for past services because at last he has found a formula. Yet the question persists and the quest must go on, whether for personal problems or for achieving economic justice. Again, we cannot find "the answer" but we must forever keep on finding answers.

The Problem of Racial Integration

The number one problem facing the nation now may be that of justice to racial persons and groups. To some of us the answer of complete integration seems obviously Christian and inescapable. To others of us the answer is not so clear and definite. To yet others this problem area seems very complex, calling for much patience and restraint, though at the expense of *immediate* justice.

This of course is not simply a Quaker problem to be solved by Quakers among themselves, though it is in part definitely that. It is not a problem for the Christian Churches alone, though there is a peculiar responsibility on church members who have memorized "God so loved the world . . . " and from that teaching emphasized the equal love of God for all men and therefore for their rights to full living. The problem is one that faces everyone in the nation, persons who in the close, sensitive confines of a neighborhood present a sharp diversity of opinions.

The Method and the Answer

How, in terms of basic principles and social techniques are we to resolve these conflicting attitudes. Certainly we cannot attempt to answer the question fully here, but, as Quakers who have advocated and generally practised a method of problem solving in the Meeting itself we must ask some serious questions about our approach to helping with such deep rooted emotional situations.

To some the way or approach may seem quite simple—"stand up and be counted," take sides, join the pressure group in which one believes, speak out and, in common parlance, "let the chips fall where they may"—to be courageous above all else. Certainly we cannot, looking back over our history, write off that approach as wholly ineffective, for in many reform movements the radicals of yesterday have become the heroes of today and we garnish their tombs and praise their records. But that is not conclusive evidence that their way was wholly right.

An Accepted Risk

If that way is not our choice today, or if it offers less than the best for our response, we should be no less courageous, while distinguishing between boldness and wisdom. In every sense wisdom and understanding are first, then courage.

It is easy at this point to settle for comfort, ease, keeping our popularity with our neighbors and rationalizing caution as wisdom. It is a "tricky" position and we must see and recognize it for what it is. Conversely, offensiveness to neighbors cannot be accepted as evidence of either courage or effective action, but if in a given situation one's position, status or even life itself must be given to insure one's sense of moral obligation, then he must give it.

The Quaker Meeting Pattern

Let us take a look at the commonly accepted methods of problem solving in which human relations are involved. In the traditional Quaker business meeting, when ideally observed, answers are not sought or found by the simple majority rule. If the answer to a given problem is not immediately clear, the problem is carried over to the next meeting, or to several sessions, until there is practical unanimity.

This method assumes that as the group meets and prayerfully considers a difficult problem that new and creative thinking can and may be done—that probably no one comes to the meeting with the answer, that each comes with a bit of light or understanding and that out of the group may come an alternative that no one person had seen before. As mind humbly answers to mind and as each seeks the great Mind something far better than the opinion of one person may be found. Happy is that Meeting for Business when no one member can or wants to claim credit for the answer found.

How does a Quaker emerge from the business of his Meeting to face a community problem. In that Meeting he has presumably highly evaluated the right of everyone around him to think, even when they differed, at the beginning, greatly from his own view. Having so evaluated his neighbor *in the Meeting* can he at once reject as unimportant the thinking of another neighbor *outside the Meeting?* Does he bring one attitude to his Meeting and his fellow Friend and yet something quite different to everyone else?

The Ballot-Majority Pattern

In the first place he may hold consistently to his respect for *all* of his neighbors while recognizing that the method of a Quaker Meeting is not at once available to the community. Here the way of seeking unanimity and getting the "sense of the Meeting" gives way to the ballot-majority pattern of solving problems. That way is open to him and he must use it, but with a different attitude than simply voting down the opposition or becoming careless about the possibilities of convincing a community of an answer that, to him, seems better.

Yet another method of answering a communit problem is to enforce the answer through police actio The use of the National Guard in recent disturbanc is one example. It may indeed not be clear that in ever kind of situation this is wrong, but if it is right to em ploy force for lawful ends it should be understood b Friends just what we are doing if we advocate or co done it.

The question is basically one of principle—a wa of changing human attitudes and human society b spiritual means, by way of what we might well ca "convincement."

Whatever other courses of action may, in divers situations, seem necessary we cannot by-pass convinc ment as the basic and ultimate way of achieving justic whether in economic, political or racial problems. W probably cannot escape some pressures toward greate justice but the basic answer is the inward acceptance o responsibility.

Communication—A Vital Need

In case of inter-racial relations our neighbors, fo whose contribution we care and whose personal right we respect, are both colored and white, integrationis and non-integrationist. We must believe that the ideal which we assume to be the will of God for the rights o all men are not only true but communicable. There lie our great problem at the intersections of thought wher Quakers must do much spade work. How to communi cate and how to be both critical (in the best sense and also receptive to what our neighbors want to com municate to us is basic in our responsibility for helpin to answer all social problems. If this seems to take th sharp cutting edge off of action, then so be it, if at th same time it adds the quality of spiritual penetratio in a community that is becoming united in an expand ing free market of convincement.

This faith in peaceful change obviously does no point to a do-nothing policy, to a kind of spiritua *laissez faire*. It asks us to seek opportunities in our com munities for advancing economic and social justice o the basis of concern and consent. This probably can not be entirely free from tensions, but it may be ap proximated, and certainly we can approach our oppor tunities in a creative spirit. This we must do, for ulti mately there is no victory that is not mutual and n firm answer that is not spiritually based.

This throws the main question directly before us What are we doing in our several communities abou our responsibilities for justice to our racial and othe groups? Nothing? Something? What?

E. T. E.

Here there cannot be Greek and Jew, circumcised and uncir cumcised, barbarian, Scythian, slave, freeman, but Christ is al and in all. Put on then, as God's chosen ones, holy and beloved compassion, kindness, lowliness, meekness, and patience, forbear ing one another. Colossians 3:11, 13

Right Relations With All Men

The following message came out f the Conference called at Wilmington College over the Labor Day Weekend so that Friends might iscuss and think over their responsibilities regarding race relations. Another conference is planed for 1957 on the same subject. Conference members hope that his message will be widely read. Copies in any quantity may be obained from David H. Scull, Andale, Virginia.

We the 120 Friends gathered ere at Wilmington from 16 Yearly Meetings, as well as other Friends roups, greet you all in Christian ove.

Coming from North, South, East nd West, we have been made tender in the deeper realization that all of us have sinned and come hort of the glory of God" in our elations with our brothers. We nave stood in the light of Christ "which lighteth every man that ometh into the world," and which makes all men equal in God's sight.

We have been led to face our ailure to meet the urgent challenge of the world wide revolution n human relations. We recognize our confusion and our lack of faithfulness to our principles. In all parts of the nation we have failed. Through ignorance or complacency or fear we have neglected our moral obligation. We have not treated all men as brothers.

Group statements sometimes mean very little, but this we know: that right relations with God must lead to right relations with all men. Instead of passing judgment on one another, our task lies in helping one another to move forward in a practical application of this truth. Here, at this Conference, Friends, pastoral and non-pastoral, urban and rural, Negro and white, have prayed together and spoken to one another honestly in a spirit of love. We have gained insight into one another's problems and have seen barriers fall. We urge Friends to create opportunities for similar experiences.

We see a service for Friends in the quiet, experimental action taken by the individual Meeting and the individual Friend in their home communities. We earnestly pray that we can move under a sense of the urgency of world events from where we are to where God would have us be in race relations. More important than where we are is the direction in which we are going.

* * *

In the midst of tension and conflict at home and abroad, we see the immediacy of this problem. We suggest to each Friends Meeting and Church and to every individual Friend in America that we tenderly and humbly consider together the following queries:

As Meetings and as Individuals:

1. What are we doing to prepare our Meeting or Church to welcome into our own community of worshippers all, regardless of race, who seek the saving light of Christ?

2. What are we doing to encourage intervisitation and to create other religious opportunites for the growth of understanding among Friends?

3. What are we doing to support those who from tenderness of conscience are pioneering in the area of race relations?

4. What are we doing to release the uniting force of God's love in our community by organizing or supporting interracial meetings or councils where differing opinions can be honestly expressed without fear?

5. What are we doing to release the God-given potential of each individual regardless of skin color, national origin, or religious conviction by helping to provide:

a. Educational opportunities for all that bring about communication, understanding and common experience?

b. Job opportunities for all based on ability?

c. Healthful and constructive recreational opportunities that

PLAIN SPEECH

The Open Door

We always wince a little when seekers tell us that, in spite of much attendance at Quaker gatherings, they have never been asked to *join*. An isolated instance would not be very disturbing, but the instances are by no means isolated. Without intending to do so, we undoubtedly give the impression that we are not persons who extend a loving welcome. We are called the Society of Friends, but we seem, to many, to belie our beautiful name.

The Quaker reticence in regard to visitors is wholly understandable. It is largely a revolt against the practice of some Christians who urge membership so strongly that they make it *easy* and consequently almost meaningless. Strangers are welcomed *this* Sunday and baptized *next* Sunday. This is something against which we *ought* to revolt, for Christian discipleship is debased when there is no training, no period of testing, no verification of sincerity or seriousness of purpose.

What we need to see now is that both extremes are evil. Easy membership is wrong, but failure to extend a sincere invitation to Christian discipleship and fellowship is also wrong. We are afraid of seeming to aggrandize our own movement, but if we are really sensitive this fear is not justified. We ought to be able to show that our major interest is in the person whom we approach, rather than in a system which we are trying to perpetuate. If we really care about *people*, we are saved simultaneously from superficial heartiness as well as unfriendly reticence.

It is obvious that the welcome which is required must be expressed, with genuiness, by as many persons as possible. It must not come merely from those who have official responsibilities because they have a stake in the outcome. The best way to make strangers or outsiders feel welcome is not the professional handshake, but a serious talk or leisurely walk. We can do much by taking some much loved book on the spiritual life to such a person and offering to loan or even give it. Many, in the modern world are really hungry for deep conversation, being tired of the superficiality of chitchat. You need not say, "Won't you join our organization?" It is enough to say, "Let us talk seriously about those things which matter most."—D. E. T.

build understanding between two groups?

d. All community services to all individuals on the basis of need?

6. What are we doing to provide opportunites for a wholesome home life for all families:

a. By working for adequate housing in desirable communities for all?

b. By making it possible for all families to live in the community of their choice?

c. By knowing and working with all our neighbors in the struggle against disease, delinquency and crime?

7. What are we doing to uphold our democratic ideal by working for full protection of all individuals under law, and full participation of all in our government?

8. What are we doing to prepare ourselves and our children, through religious training and by example, to live in and work for a world free from radical prejudice, segregation and discrimination?

* * *

Our world has changed. The choice between action and inaction is no longer open to us; we can only determine how we shall act.

"Progress goes on and on . . ."

The Stream, the Force of Religion

By Freda Hadley

These devotional thoughts were first expressed by Freda Hadley as she spoke before the sessions of the Five Years Meeting last year. She is President of the United Society of Friends Women and the wife of Milton Hadley, Field Secretary for New England Yearly Meeting.

"History and tradition can serve us, but they cannot save us. Our life today must be ours, not merely an inheritance."

Unless every one of us thinks and prays and studies, straight to the source of our religion, and unless we establish it ourselves on the Rock, then our religion is a form and not a force.

In 2 Timothy 3, Paul warns against men who hate goodness, who will be treacherous, reckless and conceited, preferring pleasure to God, then as Moffat translates, "for though they keep up a form of religion, they will have nothing to do with it as a force."

Form or Force

Every denomination has a form for expressing its emphasis of religious truth as it sees it. There is no truth, so far as I know, which does not need a form for expression. Even our silence is a form of expression. Our beloved peculiarities can solidify and become a form which can handicap freedom and progress, but the form must not become closed at both ends, for a religion that is a force moves and pushes along.

The complaint of the person who continually resisted any change of any kind and who was growing a little tired of change, contains more truth than he meant: "That's the trouble with progress, it just goes on and on and on . . ."

This force is stronger as each adds his own force to the stream. Every person must establish the direct connection himself, with God. We can sing, we can read responsively, we can listen to preachers or to anyone who stands among us, but there are only aids to worship, not the actual worship, which is communication between the soul and God.

I can understand an idea so much better if I can see a picture of it in my mind. Let us think of this spiritual side of our natures as a stream flowing on and on for years and years, until life is gone. As this force, this stream carries us on, we come to many stations. When we start with this stream of spiritual life, we are immature, we are children, we are only partially resurrected with Christ. As we grow older in years and experience, and in direct proportion to the seeking we do for spiritual truths, we become resurrected in new areas.

The undeveloped areas of our spirits might be labeled:

1. Personal commitment
2. Awareness of suffering
3. Sensing greed
4. Hearing the cry of hungry children
5. Feeling the agony of men
6. Finding the meaning of forgiveness.
7. Feeling injustice, tho' half way around the world.
8. Having an inclusive love, including even those who persecute us.

Working on Our Lives

All we can work on in a lifetime as our stream flows along is there in Christ's Sermon on the Mount "Whosoever shall do my commandments and teach them, shall be called great in the Kingdom of Heaven." This synchronizing of our words and deeds is one of the most difficult fields to develop. Every day, each of us is preaching a sermon, or teaching a sermon. Is it a good sermon?

"Why call you me Lord, Lord, and do not the things I ask you?"

"So, if you remember even when offering your gift at the altar, that your brother has any grievance against you, leave your gift at the very altar and go away: first be reconciled to your brother, then come back and offer your gift."

"Whatever you would like men to do to you, do the same to them."

"Do good to them that hate you—if you love only those who love you, what reward do you get for that?"

Most of us do not dare to take one of these truths Jesus gives and act as if it were true. But if we cannot follow through, has our religion become a form? If it were a force would we not be pushing out into the teachings of our Leader?

When a wrong attitude goes, have we not become resurrected in that special area? Breathes there anyone who is perfect in every particular area of life? Do we not arrive at station after station on this stream-force carrying us on, where we reach newer, higher, nobler, understanding of the meaning of God, who is all that is good, all that is love, all that is truth, who is so tremendous that we cannot understand all at once?

As this stream leads us with its force through the years, we grow into new phases of life. We come to know for a fact that the kingdom of God is within us, that we are God's hands and ears and eyes; that if we would save our lives, we must lose them in complete unselfishness. As the words of Jesus open up in meaning, as we allow this force to carry us, our hope is that by the time our lives are ended on this earth, we shall be totally resurrected.

Friends' Undeveloped Areas

Friends as a body have come through some undeveloped areas every so often through their 300 years, when some new view was touched, opened up and resurrect-

ed by the Spirit of God. The list would include new attitudes in understanding prisoners and the insane, temperance, displaced persons, unemployed persons, victims of violence, hunger. It would include also the discovery that those who come to grips with the problems must rely more and more for strength and guidance on God. Certainly our own Five Years Meeting has passed through some undeveloped areas, and we would all agree that it should go through others. We can reach out our arms and actually touch some of the opportunities, they are so close.

Which areas are we going through now? Will one or more become visible during the years ahead? New areas will appear, if the stream goes on, gathering force. We must not let it become form, with us holding on to what we have had, spending our energies defending the little bit of truth we have found, which if it is the eternal truth, need not our feeble defending.

Jesus said, "He that would have his life must lose it." He also meant, I believe, that a group too must forget itself, must lose itself in thinking of others, if it would save itself. So let us lift our eyes from ourselves and behold fields ready for the harvest, ready and waiting, extending from our own doorstep to the ends of the earth.

We can complain, "That's the trouble with progress, it goes on and on and on," or we can make the glad discovery that that is the very best thing about spiritual progress, that it does go on and on and on, resurrecting blighted, neglected areas of our lives, until we shall at last reap the blessings of full and total resurrection.

May each one of us, and may the Society of Friends, go from one resurrection area to another. May we each contribute strength to the stream, each with the weight of one person's spirit, until the whole is flowing strong in truth, for God is truth; in goodness, for God is goodness, and in love, for God is love.

If you do not shine at home, if your father and mother, your sister and brother, if the very cat and dog in the house are not the better and happier for your being a Christian, it is a question whether you really are one.

J. Hudson Taylor

Sitting in front of Carpenter Hall at Earlham College, where Indiana Yearly Meeting was held this year for the second time, are, left to right, Elton Trueblood, Clerk; Ruby Davis, Recording Clerk; Orville Fisher, Announcing Clerk; Norman Huff, Reading Clerk; and Murray Johnson, retiring Clerk this year after five years of service. Another Reading Clerk, Joseph Reese, is not shown.

Sense of Responsibility At Indiana Yearly Meeting

Indiana Yearly Meeting, in session at Earlham College August 17-23, was pervaded by a spirit of unity and a sense of responsibility for participation in the transaction of business. The meetings for worship, the devotional meditation periods led by Eric Curtis and Paul S. Rees, the addresses by Robert Raines, Elton Trueblood, Gordon Cosby, Lorton Heusel, Paul Rees, Vaughn Scott, James de Weerd, and our missionaries Shirley Lock and John and Mary Caughey were spiritual centers from which emanated eagerness to undertake the work of the Lord in harmony and with hearts open to Him for guidance. The needs of local Meetings were very helpfully considered in well-attended workshops on Christian Education, Missions, Pastoral and Evangelistic Concerns, Peace and Service, Public Morals, Stewardship and Young Friends Activities.

On the recommendation of the Meeting on Ministry and Counsel, Hugh Barbour, Roy Huffman, Philip R. Johnson and Kenneth R. Jones were recorded as Ministers of the Gospel. In his lecture on the Quaker pastorate, delivered at the session during which the certificates of recording were presented, Lorton Heusel said that now, as among the early Friends, the nature of the ministry is essentially evangelistic.

The necessity for an increased budget to help with the growing work of the United Services of the Five Years Meeting was thoughtfully considered. The work in Africa, it was pointed out, for example, has become so significant that it must be expanded and more adequately supported. The decision was reached with a sense of unanimity that this Yearly Meeting should seek to raise $75,000 for this purpose, and Friends in attendance were encouraged to carry to their local Meetings their enthusiasm for this increased responsibility for the year 1957.

The Peace and Service Committee proposed that a recommendation be conveyed to each constituent Monthly Meeting that it undertake in the coming year some project to improve race relations in its home community. This

challenge was approved.

During a portion of one session the attenders of the Junior Yearly Meeting were present. Hearty approval was given to the concern that next year provision be made also for an appropriate gathering for young people twelve to sixteen years of age.

The President of the Quaker Haven Senior High Camp Council expressed gratitude for the spiritual influence of the Camp, especially for the encouragement to make the decision to follow Christ.

The Superintendent of White's Institute, Robert Curless, wished that every institutional home could be pervaded by a loving Christian spirit. There are, he said, no problem children; there are children with problems. Lowell Kester, Pastor, related touching examples of transformations in the lives of some of the children at White's Institute.

President Thomas E. Jones and others gave an encouraging report of Earlham College. Preston Peebles, representing the Earlham-Yearly Meeting Affairs Committee, gave an account of important details in the cooperative efforts of the College and the Yearly Meeting. Tom Mullen, of the class of 1956, a ministerial student, President of the Earlham Senate, said that spiritual life is involved in every feature of Earlham, in the classes and in everyday living.

The Friends Committee on National Legislation reported that a plan for vocational training of American Indians which was supported by this Committee had been approved by Congress; the American Friends Service Committee asked that more Quaker youth participate in summer projects; the Friends World Committee presented a concern for more attention to rural Meetings. The Committee studying plans for a Home for Older Friends was directed to prepare a concrete proposal for consideration next year. The Public Morals Committee presented as their speaker a member of Alcoholics Anonymous, who gave a moving account of his victory through dependence on a Higher Power.

Reports of the excellent progress in the work of the United Society of Friends Women and the Quaker Men were received with thanksgiving.

The meeting adjourned to reassemble in 1957 at Earlham College, where for the past two years unity has been enhanced by fellowship.

Ruby Davis

A New Look at Wilmington Yearly Meeting

In several ways, the 65th Annual sessions of Wilmington Yearly Meeting had a new look. For the second time in the history of the Yearly Meeting, sessions were held away from Wilmington. The 1953 sessions were held at Friendsville, Tennessee. This year the sessions were held in the Friends Church in the village of Leesburg, about twenty miles southeast of Wilmington. For the first time in recent history, the sessions were held over a week-end, from Thursday to Tuesday, and were shortened one day.

There was a new look also in programming. Each morning's business session opened with a period of worship during which Harold Tollefson spoke to the condition of the meeting through timely Bible studies. Each morning at the conclusion of the business session Samuel D. Marble, president of Wilmington College brought a stirring challenge through a series of Quaker Lectures dealing with the Truth, the Testimonies, the Traits and the Transmission of our Faith. Afternoons were devoted to a direct presentation of Friendly concerns, mostly by means of panel discussions. At 1:30 came the Young Friends Forum, a time for the frank discussion of Young Friends concerns on Moral Standards, the Draft, Vocations and Achieving Poise. These sessions were planned and carried through by Young Friends. Following this Friends addressed themselves on successive afternoons to discussions on Peace and Social Concerns, Educational Concerns, Stewardship and Evangelism and the Outreach of Friends. Each evening there was a Meeting for Worship in which Lloyd S. Cressman, president of Friends University brought a series of deeply searching messages on the general theme of "Foundations for a Personal Faith."

Noticeable at Leesburg was a new interest in the Yearly Meeting as demonstrated by the consistently excellent attendance, and by the widespread sharing in the sessions by Friends of the area. Friends discovered a real oneness of feeling which encouraged a high degree of individual participation.

During Yearly Meeting the thirtieth annual session of Junior Yearly Meeting was held, with about 80 Juniors enrolled. The Junior Yearly Meeting studied "The Bible Through the Ages," conducted their own business sessions and had craft periods each afternoon. On Tuesday afternoon at the closing session of the Yearly Meeting the Junior Clerks presided as the Junior Yearly Meeting brought greetings and a demonstration of their concerns.

On Tuesday evening, after the closing session of the Yearly Meeting, the Fellowship Banquets of the United Society of Friends Women and Quaker Men were held. At the well-attended women's banquet, several outgoing missionaries were present, en route to Kenya —John and Mary Caughey of Barnesville, Ohio, and Homer and Gladys Dorrell of Indiana, and also Louis and Shirley Locke of the East Africa Mission. About 70 men attended the Quaker Men's banquet and heard Samuel D. Marble speak of his experiences during the past year as a member of the Quaker team at the United Nations.

Harold Chance of Philadelphia was most acceptably in attendance, lifting the meeting to a high point in the Sunday afternoon meeting at Quaker Knoll with his moving appeal, "So Little Time."

It may be appropriate in concluding this report to share with Friends the last paragraph of our Yearly Meeting epistle: "We have sensed the need for greater dependence upon God's guidance, in preparation for the coming of many Quaker men and women who will meet with us in October, and for the even larger conference of all the Yearly Meetings on this hemisphere, which will be with us next year. As we feel the tides of interest and affection flow between you and us, let us pray that the spirit of good will and appreciation for each other may lead, in time, to a sense of community in which we shall work together for the day when mankind achieves harmony, order, peace."

Robert J. Rumsey

A life of unrest dishonors God; a life of failure brings reproach on the cause of Christ.

Lawrence Lehman

Growth, Challenge at Western Yearly Meeting

The 99th Annual Assembly of Western Yearly Meeting of Friends met at Plainfield, Indiana, August 20-26. The keynote message brought by Keith Kirk, pastor of Carmel Meeting, on "Lengthening thy cords and strengthening thy stakes," was re-emphasized throughout the sessions as our vision was enlarged and we were challenged to more consecrated living.

James Coney's daily devotional messages reminded us that "Christian heritage is not enough," but we must be "builders" and "demonstrators of the love and power of God." The early morning worship services were times of inspiration and blessing with Mark Shugart, Norris Wentworth, Restore Perry, Will Abram and Marion Shields bringing the messages.

In a special service honoring the new recorded ministers, Max Zell and Alfred Wilson, Paul Rees of Minneapolis brought a stirring message on "Repentance."

Catherine Cain, our new Christian Education Director who began her term of office during our recent camp season at Quaker Haven, assisted Martha Barker in directing Junior Yearly Meeting where there was an enrollment of almost 200 children. Louis and Shirley Lock and Fred Reeve, returned missionaries from Africa, gave vivid reports of the work being done, and Homer and Gladys Dorrell of West Newton Meeting, who will be leaving soon for Africa, were introduced. We were reminded that the basic emphasis of missionary work is still the winning of people to Christ.

Panel discussion presented the interests of Five Years Meeting and Friends World Committee. "The Role of Earlham College in Modern Higher Education" was illustrated by the president, Thomas E. Jones, and other representatives. A special Earlham dinner was held Friday evening. Leonard R. Hall gave a vital Stewardship message, emphasizing that "we should give much because we care much."

In the joint meeting of the United Society of Friends Women and Quaker Men, Fred Reeve ably substituted for Mrs. James D. Wyker, Vice President of the National Council of Churches, who could not be present. The new president of the U.S.F.W. and Quaker Men in Western Yearly Meeting are Bernice Mills and Norris Wentworth.

Reports indicated that we had a net increase in membership of 97 persons, and the importance of visitation was urged in the State of Society report. Steps have been taken for the building of a Home for Aged Friends, following a substantial gift for that purpose and the establishing of a trust fund. A Yearly Meeting budget of $25,000 and a United Service budget of $50,000 were accepted. A Minute for extensive visitation of Friends was given to Sumner and Lela Mills, who will be leaving soon for the Orient. Marcus E. Kendall resigned as Presiding Clerk after seven years of devoted service, and Claude O. Wood was appointed to succeed him. Plans were announced for the Centennial observance in 1958 and a special committee is in charge of arrangements.

In the Peace and Social Concerns public speaking contest, there were seven participants and Brenda Callahan of Vermillion Quarter received the winner's trophy. The Young Friends' group had a special dinner and meeting Saturday evening.

In the closing session, Errol T. Elliott made us aware of the fact that the first and second wonders of the Christian world are the "coming of Christ to the world" and the "building of His Church"—the most important task in the world.

Since the sessions convened at the same time as the political convention the terms "keynote" and "platform" were mentioned frequently. Some of the "planks" we were urged to incorporate into our lives were "to live honestly, pray daily, think clearly, trust constantly, walk uprightly, worship regularly and give unselfishly." We returned home with renewed dedication to our Heavenly Father and to the task of spreading His Gospel.

Marian T. Osborne

ADORATION

Recorded on the disc of earth
Is graven every slightest song
Of great or tiny things that grow
And sing the summer-long.

The trees are great green harmonies.
The grace-notes of the chickadees
Blend with the wood-winds of the boughs.
And cricket-chirp and sigh of grass
Mingle with lowing of the cows.

Their varied music blends to be
Nature's own perfect symphony.

Sarah E. Gray

THE TASTE COUNTS

This our bread is sweeter fare
When with love this bread we share.

Harold A. Schulz

SEEKING

In quest of beauty wandered I
To fraternize with dusk and sky.
Remote from self and hindering throng,
I glimpsed a dream, divined a song
Too finely wrought to see or hear.
I hushed, but nothing else seemed near
Than twilight, cloaking grass and stone,
And I—now utterly alone.

Magny Landstad Jensen

MAGIC TOUCH

By sympathy and tenderness
  And understanding, we may gain
Access to hearts long closed by fear
  And locked by keys of grief and pain.

But to the magic touch of love
  The doors swing open, and we see
And share the beauties of the soul,
  In gracious hospitality.

Della Adams Leitner

Edited by Mildred E. White

Our World Missions

Young Friends in Cuba

John Peckham, an Earlham graduate now studying engineering at Purdue and a former workcamper in Mexico, and Gerald and Jean Collier, Friends ministers now at Stockport, Iowa, attended the Cuban Young Friends Conference of 1956 and visited afterwards among Cuban Friends. Following are excerpts from John's report.

The theme of the conference is difficult to translate into English. the words growth or betterment do, however, convey the idea. This theme was inspired by Psalm 61:2, "Lead me to the rock that is higher than I." Each day the conference began by a devotional exercise for half an hour. This was followed by lectures on physical growth, intellectual growth and spiritual growth, two days being devoted to each one. During the first two days we heard Manuel Cespedes voice a concern for better health. Thursday and Friday were devoted to intellectual growth. We heard Saulo Catala, the son of Arsenio Catala, describe the importance of intellectual achievement. Saturday and Sunday were devoted to spiritual growth. These sessions were conducted by Manuel Meneses from Banes, who used as part of his text the call of Isaiah in Isaiah, Chapter 6.

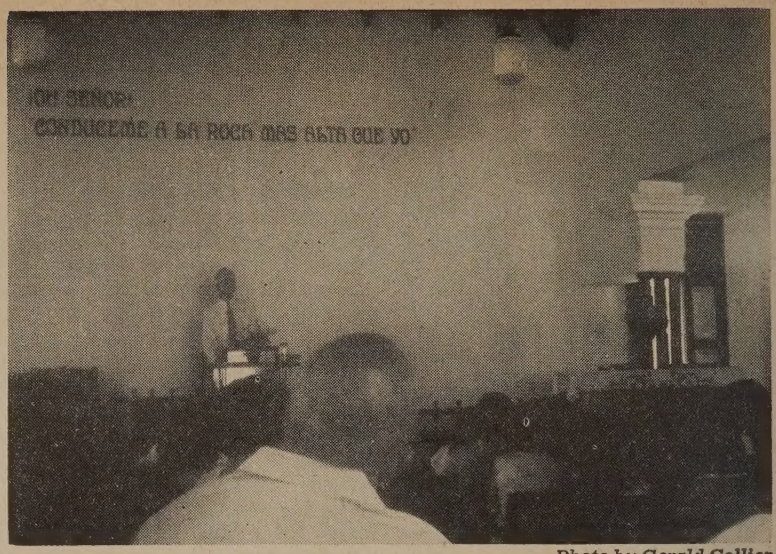

Photo by Gerald Collier

The theme of the Cuban Young Friends Conference, "O Lord, Lead me to the rock that is higher than I," may be seen on the wall behind John Peckham as he speaks in the simple Gibara Friends Meetinghouse.

After these daily sessions came the periods in which Gerald Collier and I were given the opportunity to express our concerns and share ideas with those at the conference. After lunch each day there was a period of rest followed by swimming. Young Friends business meetings were also held in the afternoons of Wednesday and Friday.

Each evening a brief vesper service was held by the sea before the regular evening sessions. At one of these evening sessions we heard a message on the importance of temperance by Cesar Ortiz of Holguin. Some of you may remember him as one of the delegates to the Five Years Meeting last year. Leaders of the Yearly Meeting gave sermons on four evenings. They were very inspiring and vital messages and added to the general impression at the conference that there is in Cuba an earnest, sincere and dedicated group of Friends who are very much concerned about their spiritual life. There was much evidence that the Yearly Meeting is composed of a vital and dynamic group of concerned Friends. Throughout the entire conference from time to time I sensed a profound sense of unity. After developing my own messages I was surprised to find often that other speakers were speaking to the same concerns that I was feeling.

Photo by John Peckham

An unidentified young Cuban peers into the camera while the senior Young Friends are being photographed in the courtyard of the Gibara Friends Meeting compound. In the front row of the group, to the right in the striped skirt is Nancy Torrez, whom United Society of Friends Women have helped in her studies at Mantanzas Seminary. On the right of the back row is Miguel (Mike) Tamayo, 1956 Cuban Young Friends Conference chairman.

On Sunday morning I used the time to tell about my experience with Selective Service and with the American Friends Service Committee in Mexico. I expressed a concern that these Cuban Young Friends should participate in these Service Committee projects in Mexico. They need so much the chance to express their Christian beliefs through this type of social service which is a witness to the light by which we live. Mexico needs so much to have serious dedicated young Friends in their camps, above all, those who speak Spanish. John Peckham

The Sunday School Lesson

Prepared by John C. Harvey

October 28
The Lord Is My Shepherd
Psalm 23

The meaning of the Shepherd Psalm may be greatly enriched and deepened by considering it in the light of the tenth chapter of St. John. In this light we see more clearly the nature of the Good Shepherd and to what extent He will go in behalf of His flock.

An actor was once asked to recite the twenty-third Psalm. He agreed, on condition that an elderly minister who was present would do the same. With great eloquence, the actor proceeded to give all of the proper inflections, pause in the right places, and build up to an impressive climax near the end. Thunderous applause greeted him when he had finished. Then the old man began. Quietly and in tremulous voice he read the ancient Psalm. When he finished, every head was bowed and many eyes were glistening with tears. Finally the actor said to the audience, "Your response was right; I know the Psalm, but this man knows the Shepherd."

Another way to enrich and deepen the meaning of this Psalm is to consider it first as a day's journey—today's events—with the Good Shepherd as guide; and then to consider it as accurately describing a lifetime of following Him. Verses two and three may thus be thought of as a day in the life of the God-led, or as descriptive of the whole life of such a man.

This Psalm is probably the outstanding example in all literature of how religious faith can be extremely personal without being self-centered. It breathes gratitude toward the Shepherd in every line. The light is focussed on the Shepherd rather than on the feelings of the follower. Many "gospel songs" have failed at this point, for they have announced the achievements of the Sheep in behalf of the Shepherd. They seem ridiculous by comparison with the twenty-third Psalm.

A question may be raised in connection with our modern interpretation of the Psalm. Much is made today about the "leading beside still waters" and the "lying down in green pastures." Do we merely have a nostalgic longing for such an experience, or do we truly know how to enter into an experience of soul restoration? Some people seem always to be "driving" — even in their devotions. Hence, they are never restored, but continue to try feebly to run on self-generated power.

We are restored so that we can be able to walk in the paths of righteousness. Just as a drink of water from a deep well is truly exhilarating only after spending oneself in hard work, so soul restoration is appreciated only after having given oneself in outgoing service. It is distressing to see so many people today living in a lukewarm area of half-comfort, never knowing either exhaustion or restoration of soul as a clearly recognizable experience. A meditation in one of our church papers suggests, "Maybe you ought to go out and get tired." People who look restlessly for some kind of "build up" when they have never spent themselves to the point of being really tired will be disappointed.

Questions: List some types of situations in which this Psalm might be most helpful. Is it overworked in connection with the experience of death?

November 4
Wounded for Our Transgressions
Isaiah 52:13-53:12

There are intelligent people who react against the idea of vicarious suffering. We admire the attempt at bravery that appears in the assertion: "I don't want anyone else bearing the shame or the guilt for anything that I have done wrong." This attitude is based on truth that is good as far as it goes. If I sin, then I should be the one to suffer, and if you sin you should be the sufferer. But this is far from the whole truth about sin and suffering.

The difference between the arguments of Job's friends in the book of Job and this passage from Isaiah are the differences between Christianity and Judaism. When one comes into the light of God he finds himself unable to bear his load of guilt. Yes, we admire anyone for trying, and certainly from a man's point of view, it is not right to shove onto another's shoulders the responsibility and results of our actions. But from God's point of view, vicarious suffering is inevitable.

It is inevitable because of God's love, which is not like ordinary human affection. It is God's nature, said Jesus, to so love the world that He gives even that which causes the most suffering to Himself in order that He might redeem man. The pure love which is God was in Jesus Christ, God's son. So, this love being what it is, Christ's suffering in our behalf was inevitable. He could not stand aloof and watch men suffering without doing something about it. And what he did has eternal meaning for all men, for it was God's love being fully expressed on Calvary—a love which is constant through all centuries.

Is there a sense in which we as followers of Christ should take up the role of a suffering servant? St. Paul speaks of Jesus in terms of reconciling us to God, and then shortly speaks of a ministry of reconciliation being committed to us. The Christian church, being the Body of Christ, might well consider seriously this concept of the suffering servant and whether our actions coincide in any respect with the picture as given in Isaiah 53. When the Church must decide whether to give pain to others or to receive pain in itself, the choice is clear. In bearing one another's burdens because of pure Christian love, we find our true life and nature as His suffering servants.

We are always so afraid that the silent sufferer will be held in contempt. However, when a spirit gets into us that causes us to want to be right in the sight of God more than in the opinions of men, we shall not worry about our standing in a certain position of respect in the community. Our concern will be that the world's hurt shall be healed. Being an instrument in such healing is reward enough in itself.

Questions: To what extent has Israel measured up to the picture of the suffering servant as given in Isaiah? Does this idea of vicarious suffering seem foreign to the common practices in your community? Just why should you take upon yourself any suffering that is not rightfully yours?

Lesson based on "International Sunday School Lessons» the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education. National Council of the Churches of Christ in the U.S.A.

Friendly Life — Far and Near

Donald B. Spitler, Superintendent of California Yearly Meeting, will be guest speaker during the Christian Emphasis week to be held at William Penn College October 8 to 12.

* * *

Television has brought some profit to Friends! On a "Masquerade Party" program early in September, one of the contestants, Rex Stout, a detective story writer, asked that his prize money be donated to the Friends Center in New York City.

* * *

A new organization, Farmers and World Affairs, Inc., is being launched under the leadership of Ray Newton, who retired recently as head of the American Friends Service Committee's peace section. Its purpose is to carry on peace education with farmers' groups. The address is 1201 Chestnut St., Philadelphia 7, Penna.

* * *

Wilmer Cooper of the Friends Committee on National Legislation was awarded the Doctor of Philosophy degree from Vanderbilt University in August. His thesis is titled, "Rufus M. Jones and the Contemporary Quaker View of Man." Its objective is an evaluation of the Quaker view of the nature and hope of man as a basis for a more adequate Quaker social and political philosophy.

* * *

Rachel Osborn, who has served as pastor of Caesar's Creek and Harveysburg Meetings in Ohio during the past year, has been called to the Rush Creek and Tangier Meetings in Indiana for the coming year. During the summer she visited extensively among Friends in the West under a concern for greater unity and love among Friends and at the encouragement of the Friends World Committee. She attended the Conference of Evangelical Friends in Denver and also visited the Friends Church and the Friends Meeting in Denver, the Boulder Meeting, Cheyenne Friends, Des Moines Friends, and the Oskaloosa Friends Meeting.

* * *

"The Friends Meeting and Alcohol" a booklet prepared by the Board on Peace and Social Concerns, has again been mimeographed for study by local Friends Meetings. Western and California Yearly Meetings have distributed it to each of their local Meetings, and Indiana is offering it to each local Meeting which will use it. This is the second edition of the booklet, several parts having been rewritten. The first edition was also widely used by Friends Meetings. Single copies of the study may be obtained from the Board at 101 Quaker Hill Drive, Richmond, Indiana, at fifty cents each.

* * *

Women from forty-four Meetings gathered at White's Institute near Wabash, Indiana, for the Fall Conference of the Indiana United Society of Friends Women. Over 400 women attended. The offering totalled over $1,000, which will be used for the transportation of John and Mary Caughey and their three children to the Friends Africa Mission in Kenya. Speakers for the Conference included Opal Smith, former missionary to Jamaica, and John and Julia Retherford, just returned from the Friends Africa Mission. Luella White, newly appointed President, presided over the Conference. John and Wanda Harvey of New Castle sang for the morning and afternoon meetings.

* * *

Fifteen students from the East and the West participated in a special two-week International Seminar, which ended Sept. 1 in Vienna. The Seminar, sponsored by the American Friends Service Committee, was attended by young people from Europe, India, the Soviet Union and the United States. Three consultants assisting the group in its study of "The Role of the Individual and of the State in Creating Conditions for Peace" were William Edgerton of the United States, Nicolas Liubimov of Moscow and B. H. M. Vlekke of Leiden. The staff included William and Friedel Barton, British Friends, and Svend-Aage Hestoft of Denmark. William Barton is succeeding Paul Sturge this year as secretary of Friends Service Council, London.

* * *

Quaker visitors to various Friends Yearly Meetings and conferences this summer travelling under the auspices of the Midwest Office of the Friends World Committee included Robert and Margaret Rumsey and Milton and Margaret Wagner, who visited Barnesville Yearly Meeting; James and Harriet Terrell, who visited Ohio Independent Yearly Meeting; Elizabeth Morgan, who visited North Carolina Conservative Yearly Meeting; Homer Coppock and Virginia Williams, who attended the Missouri Valley Conference; James Walker, who visited the Lake Erie Association; Harold Smuck, who attended the fourth Evangelical Conference in Denver and visited in Texas and Oklahoma; Herbert Nichols, who visited Indiana Yearly Meeting held at Waynesville; and Canby Jones and Ralph Rose, who visited Iowa, Western and Indiana Yearly Meetings.

* * *

John and Mary Caughey and Homer and Gladys Dorrell with their families landed at Southampton harbor September 16 on the first part of their journey to the Friends Africa Mission. They were met by George W. Whiteman of Friends House, London. The Caughey family will spend a few days in Belfast visiting their Irish relatives and then proceed to Birmingham. The Dorrells went directly to Bristol. The Friends Service Council is arranging for John Caughey and Homer Dorrell to have varied school experience in different locations during the coming weeks. John Caughey will observe methods, syllabus and examinations of British secondary schools. Homer Dorrell will make a study of teacher-training institutions. These observations and school experiences will be of great help to these American educators in their integration into the British educational system as it functions in Kenya.

* * *

Dayton Friends dedicated the new Fairport Avenue Friends Church and parsonage on Sunday afternoon, Sept. 16, with D. Elton Trueblood as speaker. The first unit of the new building of Dayton Monthly Meeting is complete, and plans for a second unit, an educational building, call for its construction within the next three years. Billy Lewis, pastor of the Meeting, celebrated his tenth year in Dayton on September 1. The dedication service for the Ventura Friends Church in California was also held on September 16, with Oscar Marshburn, Frank Marshburn, Garland Hanson, Donald Spitler, Ashton Otis and pastor Charles Cox participating. The church is located at the corner of Valmore and Preble. Men from a number of Friends Meetings in California contributed labor and money toward the building of this church.

* * *

The tentative schedule of Clarence and Lilly Pickett and Sumner and Lela Mills for their round-the-world trip includes

Coming Events

October 13-17: Quaker Men and United Society of Friends Women Conferences, Germantown and Wilmington, Ohio.

June 26-July 3: Conference of Friends in the Americas sponsored by Friends World Committee, Wilmington, Ohio.

visits to Honolulu, Japan, Hong Kong, Singapore, Rangoon and India. Sumner and Lela Mills plan to visit the Friends Africa Mission in Kenya and Friends Schools in Jordan on the latter part of their journey. Clarence and Lilly Pickett will stop in London on their return trip. The four Friends will start on their travel-visitation in mid-October. They hope to return in early April. Clarence Pickett of Haverford, Pennsylvania, is Executive-Secretary-Emeritus of the American Friends Service Committee. Sumner Mills of Valley Mills, Indiana, is Clerk of the Five Years Meeting of Friends. Lela Mills has been active in the work of the United Society of Friends Women and Lilly Pickett, who has served as a hostess for many years to a wide group of Friends, has also been active in the Providence Friends Meeting.

* * *

A. Burns and Elizabeth Scattergood Chalmers have been appointed directors of Davis House in Washington, D. C., one of the International Centers maintained by the American Friends Service Committee in a number of world capitals. Mabel Ridpath, director of Davis House since May, 1952, retires October 1. Burns Chalmers is also Secretary for Education for the A.F.S.C. and will continue this work in addition to his Davis House responsibilities. During the last four years, Davis House has been host to guests from 81 countries. Like all Friends International Centers, Davis House seeks to help its guests know and appreciate each other and their differing cultures. Also at Davis House during the coming year will be Allan Jacobs, a Jamaican Friend now studying at Howard University. He will serve as a resident member of the Davis House staff. Davis House is located at 1822 R Street, N. W., in Washington, D. C.

Sober in looks as well as dress, these "early Friends" gather around an appropriately set table at a local restaurant during the Sesquicentennial celebration at Richmond, Indiana. A pageant put on by the city featured scenes from early Quaker history. Left to right are Frankie Stanley of West Richmond Friends Meeting; Cathe Rhodes and Joel Rhodes (who played the part of Jeremiah Cox in the pageant) of Centerville; Paul Turner (who played the part of John Smith in the pageant), Clerk of West Richmond; Harry Stanley of West Richmond; Shirley Turner of Beech Grove, Indiana; and Marie Turner of the West Richmond Meeting.

Friendly Fellowship

MOORESVILLE, INDIANA—There have been two major advancement developments this summer at the Mooresville (White Lick) Meeting. In April, the Finance Committee set up a special committee to initiate a "Program of Spiritual Advancement." Its purpose was to put the Meeting on a sounder financial base. Richard Kellum served as general chairman and Jack Smitherman as chairman of the Finance Committee.

Three sub-committees worked as follows: one made a study of the needs, such as the kind of program called for and the financial needs if such a program is carried out; another committee made a careful study of the resources of the Meeting, both human and financial; and the third committee carried on the every-member solicitation. At a dinner meeting, the entire picture was presented to the membership. Speakers on the panel included Richard Kellum, Jack Smitherman, Paul Swisher, Loy Beckett and the pastor, James R. Furbay.

Although the goal set was not reached, there was a genuine advance over what the meeting has done in the past, and a much more solid financial foundation was placed under the total church program.

Another major advancement was the Committee Conference held early in September. The committees not only effected their organization and outlined their work for the year, but there also resulted a greater coordination of the work of all the departments. Reappointed to serve the meeting as clerks were Paul Henderson and Ross Truax.

The new educational and social building, dedicated one year ago, is proving to be a great asset to the meeting in carrying on its expanded program. An evangelistic emphasis was expressed in a pre-Easter preaching mission and home visitation program. The meeting has made a substantial net gain in membership each year for the past four years.

James R. Furbay

* * *

HARVARD, MASS.—For the past three years Worcester Monthly Meeting has had a Labor Day Week-end Institute to discuss major social, political and economic problems. These institutes have been planned by the Social Concerns Committee and have been very rewarding. This year Lynn Monthly Meeting cooperated with Worcester in holding the best-attended and most stimulating institute of the series.

More than twenty-five members of the two Meetings met at Friendly Crossways in Harvard, Mass., to think about the general theme, "Toward Better Understanding." The chief resource person was Jerome Davis, head of the organization "Promoting Permanent Peace," with able help from Akin Akinowa of Nigeria, and Dr. Charles Chou, Professor of Chinese at Yale University.

Discussion centered around two separate fields in international relations: "Toward Better Understanding in Political Relations" and "Toward Better Understanding in Mission Programs." The discussion group on Missions presented a written report which, in view of the tremendous interest in the Five Years Meeting budget this year, the largest percentage of which goes to the Mission Board, it was felt should have space in *The American Friend:*

"We feel that the mission should aim to perform a genuine service to a community, rather than to be purely evangelical in character, and through Christian living and attitude reveal our Quaker testimonies. We realize also the

need for seeing a complete picture of need, such as a health clinic, going further in sanitation and preventive medicine. A T.B. cure may be again aggravated by a return to the same home conditions. Thus, the missionary uses his skill in education, medicine, agriculture, sanitation, housing, etc., and the Quaker Meeting for worship reinforces him and reaches the community.

"A direct, vital and genuinely friendly relationship with the people in the community is essential to real service. Yet this equality-relationship to the people is fragile and can be splintered by a casual statement or a gesture of aversion.

"It is also essential that the missionary try to establish himself as a Christian individual with views toward his Government that are realistic, and demonstrate that, although a citizen of his home country, he is not personally responsible nor always totally in agreement with its policies. By openly stating his views, he proves his Christian convictions.

"Rather than change the name 'Missionary,' we feel that by sending out people who are dedicated to serving others and who have personalities that are friendly, adaptable, sincere, loving and able to live humanly in a giving and taking relationship, we can uplift the name itself. And basic to this is a dedication to living in a spirit of love, following the example of Jesus and in the light of Quaker testimonies and queries."

Willard H. Ware

* * *

WICHITA, KANSAS—Among the church events of the past few weeks have been a farewell reception for our pastor, Harold Walker and his family, who have accepted a call to First Friends Church in Whittier, California, and a farewell for James Thomas, our Religious Education Director and his family. James Thomas resigned to continue his training in physiotherapy in the University of Southern California. The Walkers and Thomases have rendered a splendid ministry with us, for which we are truly grateful. We are sincerely thankful for the continued service of Lela Gordon as Minister of Visitation. It has been a joy to welcome Robert E. Cope as our incoming minister, with his wife, Ardelle and his son, Philip. We are also very happy to welcome as our new Religious Education Director, Norman Huff, with his wife, Leah, and their small sons, Allen and Mark.

The Church held a reception for our graduating seniors of 1956. Outstanding honors have come to the following young people of our meeting: Nancy Bales, Donald Roberts, Karen Clark, William W. Jones and Roy Wood.

Twelve members of University Friends Church made a tour of the Middle East, with Harold Walker as Tour Leader and Dr. Moses Bailey as Tour Lecturer. They visited eighteen countries in all. From University Meeting were Harold Walker, John Ross, Mary Greenfield, Harley and Dora Davis, Ellis and Nelle Beals, Sara Wells, Eunice Hill, Eva Wheeler, Gertrude Barlow and Irene Baker. Evelyn Hoke from Alva Friends Meeting also joined the group. Those who supplied in the pulpit during the absence of our pastor were Errol Elliott, Lloyd Cressman, Merle Roe and Allen Bowman.

Other travelling Friends from University Friends Church included Dorothy Craven, Evelyn Clark, Essie Platt and Kjersti Swanson, who visited in the Nordic countries and attended a number of Friends Meetings, including Dublin Friends Meeting, where they were entertained in the home of Edmund and Maxine Bond Lamb.

Fourteen of our young people, sponsored by Richard and Adeta Riner and Manuel and Verna Casado, went to Meadowlark Homestead in Newton, Kansas, on a recent week-end for a work camp. A number of our young people attended the Yearly Meeting Camp.

Mabel Woodard

WANTED

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A FRIENDS COEDUCATIONAL BOARDING SCHOOL, Grades 9-12

Founded 1893

Applications for 1957-1958 are now welcome. Children of Friends should file application by February 1, 1957 to receive first consideration. Others should file applications by January 1, 1957.

RICHARD H. MCFEELY, *Principal*

Address inquiries to:

ADELBERT MASON, *Director of Admissions*
Box 351, George School, Bucks County, Penn.

1799 1956

WESTTOWN REGIONAL SCHOLARSHIPS

Westtown now offers fifteen Competitive Regional Scholarships based on character, leadership, and intellectual performance. Winners receive grants of $500 each, and these are renewable year by year if a satisfactory record is maintained. To be eligible, a pupil must be a member of the Society of Friends or have one parent who is, or has been, a Friend, and be ready to enter either grade ten or eleven. (Limited vacancies in grade eleven)

Each applicant will be given in his home locality three subject matter tests, one in English, one in Algebra or Geometry, and a third to be selected by the student. Applications for 1957-58 must be in hand by Second Month 1st, 1957. For Application forms address:

Daniel D. Test, Jr., Headmaster
Westtown School
Box No. 1000, Westtown, Pennsylvania

BIRTHS

BARBER—To Harry and Henrietta Barber of Charity Union Friends, Mendon, Ohio, a daughter, Luanne Louise, on August 9.

BUCKINGHAM—To Thom and Norma Robinson Buckingham of Ramallah, Jordan, a son, Bruce Dale, on Sept. 11.

LINDLEY—To Walter C. and Judith McFarlin Lindley of Rush Creek Meeting, Indiana, a son, Stephen Rees, on July 31.

LUCY—To Howard and Eleanor Votaw Lucy, a daughter, Ann Elizabeth, on Sept. 5, at Whittier, California.

MARSHALL—To Harvey and Jeannine DeTar Marshall, a daughter, Laura Ellen, on June 8, at Richmond, Indiana.

MARRIAGES

HOPPER-REEVE — Ruth Ann Reeve, daughter of Fred and Inez Reeve of Friends Africa Mission and Camby, Ind., to William L. Hopper of New Carlisle, Ohio, on September 8, at Valley Mills Friends Meeting, Harold Smuck officiating.

EVANS-CRAUDER—Luella Susan Crauder, daughter of Harry R. and Mary Edna Crauder of New Castle, Indiana, to Walter Howard Evans, son of Harry R. and Maida Evans of La Fayette, Indiana, on August 25, in the Stout Memorial Meetinghouse, at Richmond, Indiana, Erroll T. Elliott officiating.

DEATHS

CASTLE—Iva Israel Castle on August 8, at Wichita, Kansas. She was born Feb. 9, 1885 in Wichita and resided there all her life. She was an active member of University Friends Church. Her husband, A. Emmet Castle, died October 13, 1955. She is survived by one daughter, Corinne Porter of Wichita; four sons, Richard C. of Wichita, Leonard F. of Torrance, California, Fred V. of Oklahoma City and Leon D. of Palo Alto; two sisters, Helen Fellow of Berkeley, California, and Corinne Larson of Stockton, Calif.; one brother, W. Jay Israel of Wichita, and five grandchildren. Burial was in White Chapel Memorial Gardens, with Lela Gordon officiating.

CONOVER—Lou Etta Conover, on August 23, at Oskaloosa, Iowa. She was the daughter of well-known pioneer parents, Levi and Mary Mathers Conover, and was born on July 30, 1870 near Lynnville Iowa. She spent over thirty years as a teacher in the public schools of Jasper County, after having prepared for her work at Penn College, Iowa State Teachers College from which she was graduated, and at Colorado State School of Education where she received her Masters Degree. For many years she was a faithful member of College Avenue Friends Church in Oskaloosa and was also a member of the local W.C.T.U. Her life was completely and unselfishly dedicated to the service of her Master and to the helpfulness of others. She was the last member of her family, three brothers and four sisters having preceded her in death. Funeral services were held with Duane Moon officiating. Interment was at the Swan Cemetery at Lynnville near her childhood home.

HAIN—Carleton Hain on August 15 in Wichita, Kansas. He was born December 31, 1890, in Rochelle, Illinois, the son of James and Mary N. Hain. He moved to Wichita in 1924. He was an active member of University Friends Church but was unable to attend regularly for many years on account of ill health. He is survived by his wife, Adah Hain; a son, Lyle of Wichita; two daughters, Garnet Ruth McGregor of Leon, Kansas and Claradene Blackburn of Trenton, Missouri; two brothers, Robert of Santa Cruz, California and Paul of Wichita; three sisters, Lydia Miller of Wichita, Lavina Gephart of Long Beach, California and Frances Ferris of Orland, California; six grandchildren. Burial was in Wichita Park Cemetery with Harold Walker officiating.

HOCKETT—Gertrude Hannum Hockett, on June 26, at Wichita, Kansas. She was born November 21, 1869, the daughter of Henry and Sarah Highberger. She was a member of University Friends Church and was very loyal and faithful in attendance as long as her health would permit. She is survived by a son, M. A. Hannum of Arlington, Virginia; two daughters, Mabel Knight of Wichita and Nina Wooten of Albion, Michigan; five grandchildren, seven great grandchildren, nieces and nephews. Her sister, Alice A. Rash, passed away on February 1. Burial was in Maple Grove Cemetery with Lela Gordon officiating.

JACOBS—Bertha Deyo Jacobs, on Sept. 11, at Clintondale, New York, aged seventy-eight. She was a member of Clintondale Friends Meeting. She had been active in the work of the Peace and Service Committee and in sewing for the American Friends Service Committee. Besides her husband, Edward C. Jacobs, she leaves a daughter and a son; several grandchildren and one sister. Services were held in New Paltz, New York, with Jesse A. Stanfield officiating.

NIXON—Francis A. Nixon, on Sept. 11, at La Habra, California, aged seventy-seven. He was a member of the East Whittier Friends Church, and had been a Sunday School teacher. Born in Ohio, he had come to California in 1906. Surviving are his wife, Hannah Nixon, and three sons, Richard Nixon, Vice-President of the United States, Edward Nixon and Donald Nixon. George E. Jenkins and Harold E. Walker officiated at the funeral service. Burial was at Rose Hills Memorial Park.

ROQUET—Ida Pickett Roquet, on Sept. 1, at Long Beach, California. She was born December 10, 1869, in the Ash Grove Friends Meeting community in Illinois. She was the daughter of Evan and Huldah Macy Pickett. Surviving are her husband, Hamer A. Roquet; a son, Frrol; and a grandson, Dennis Lee; two sisters, Minnie Pickett Bowles and Carrie Pickett Woodard; and a brother, Clarence E. Pickett.

RYAN—Lillian Ryan, on September 11, at Winchester, Indiana, aged eighty-five. She was a member of Winchester Meeting and is survived by a daughter, Kathleen Waggoner of Muncie, and a son, Harold, of Winchester. Services were held in Winchester in charge of Kenneth Pickering. Burial was in Fountain Park Cemetery.

SWAN—Fred A. Swan of Tecumuseh, Michigan, on September 5, aged eighty-one years. He was the son of J. Benjamin and Hannah Sutton Swan and member of Twentieth Street Meeting of New York City. His wife, Helen Wood Swan, preceded him in death. He is survived by a son, Frederick Wood Swan of Westtown, Pa., a daughter, Gulielma Swan Langthorne of Detroit, a sister, Dr. Mary H. Swan of Techmseh, and five grandchildren.

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LOCAL MEETING DIRECTORY

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone Albany 3-62-42.

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.

Anderson, Indiana — First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California—Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11:00 a.m.; Youth Groups, 6:00 p.m.; Evening Worship, 7:00 p.m. John Spitler, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As—Ashberry.)

Brooklyn, New York—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m., Divine Worship 11:00 a. m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square) Meeting for worship each First Day at 9:30 and 11 A.M. Telephone TR-6-6883.

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Orchard 3-8157.

Chicago, Illinois—Chicago Monthly Meeting, 108th and Artesian (one block west of Western Ave.); Take bus to 108th and Western; Phone CEdarcrest 3-9878. Bible School 9:45; Worship 11:00. Lorton Heusel, Minister, 10729 S. Maplewood Ave. Phone CEdarcrest 3-2715. Fellowship Dinner, Second Sunday, October thru April.

Chicago, Illinois—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (followed 6 p.m. supper there) every first Friday. Phone BUtterfield 8-3066.

Cincinnati, Ohio—Friends Meeting: 2910 Eden Ave. (just north of University Ave., four blocks east of Vine St.). Office phone: UN 1-0739. Unified Meeting for Worship and First Day School Sunday at 10:00 a.m. during July and August. Clerk: Rayburn W. Cadwallader, 3570 Zumstein Ave., Phone EA 1-7654. Pastoral Minister: Don Stanley, 876 Lafayette Ave.; Phone MU 1-6528.

Citrus Heights, California — Friends Church, 7600 Old Auburn Rd. (4 mi. S. Roseville); Sunday School 9:45, Worship 11 and 7:30, C.E. 6:30, Prayer Mtg. Wed. 7:30. Glen and Mildred Rinard, Pastors. Phone 5634.

Columbus, Ohio — Highland Avenue Meeting. One square south of U.S. Route 40, on Highland Avenue, in Hilltop area, west part of city. Bible School, 9:15 a. m., Worship 10:30 a.m. and 7:30 p.m. Wednesday evening prayer service 7:30. Leonard Wines, Pastor. All Friends welcome.

Daytona Beach, Florida—Lounge room, Congregational Church, Palmetto St. and Volusia Ave. Meeting for Worship, 3 o'clock 1st and 3rd Sundays. Monthly Meeting the 4th Friday at 7:30. Clerk Chas. T. Moon, Church address.

Denver, Colorado—Friends Meeting, W. 46th Ave. and Eliot St. Church School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa—First Friends, East 13th and Lyon Streets, Church School 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister. Phone AM 26221.

Des Moines, Iowa—Friends Meeting, Unprogrammed. Worship 10 a.m. Classes 11 a.m. 2920 30th Street. South Entrance. Visitors telephone AMherst 6-3221.

Detroit, Michigan—First Friends, 9640 Sorrento. S. S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk. 13167 Appoline, Detroit 27, Telephone We 4-0273

Detroit, Michigan — Detroit Friends Meeting unprogrammed. Meeting for Worship 11:00 each First-day in Highland Park YWCA, Woodward at Winona. Visitors telephone Townsend 5-4036.

Downers Grove, Illinois—Downers Grove Preparative Meeting of all Friends. Sunday Meeting for worship 10:30 A.M. at Avery Coonley School, 1400 Maple Avenue. First-day school 10:30 A.M., joins meeting for fifteen minutes.

Gainesville, Florida—Meeting for worship (unprogrammed), First-day, 11 a.m., 218 Florida Union.

Grand Junction, Colorado — Friends Church, Orchard Avenue and 25th Street, Sunday School 10 am., Church 11 a.m. and 7:30 p.m. Pastor, Dwight Smith, 2810 Elm Ave. Phone 0520R5.

Greensboro, North Carolina—Friends Meeting, corner Asheboro and Lee Streets; Bible School 9:45; Morning worship 11:00; Wednesday evening worship. O Herschel Folger, Minister.

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina. Friends Meeting, 800 Quaker Lane, P. O. Box 5166. Bible School, 9:45; meeting for worship, 11:00; youth activities, 6:30. Cecil E. Haworth, minister.

Honolulu, Hawaii—Honolulu Friends Meeting, Y.W.C.A. on Richards Street, Honolulu. Meeting for Worship Sundays, 10:15 a.m., followed by Adult Study. Children's Meetings on alternate Sundays. Clerk: Christopher Nicholson, 5002 Maunalani Circle, Phone 745893.

Indianapolis, Indiana—First Friends Church Offices, 1241 North Alabama Street. Meeting place (temporarily) at White Cross Guild Center, 1701 N. Senate Ave., 9:15-10:15 a.m. — "Unified Service," church school for children up through intermediate age and worship service for adults and young people held simultaneously. Herbert Huffman, Minister, Gene Lewis, Minister to Youth.

Indianapolis, Indiana—Second Friends of West Indianapolis. Meeting place corner Lee and Lambert Sts. Sunday School 9:30 a.m. Service 10:45. Rev. Allen Reynolds, Minister.

Jacksonville, Florida — Meeting for worship and First-day school at 11 a.m. Y.W.C.A. Board Room. Phone EVergreen 9-4345.

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 9:45 at 306 W. 39th. Visiting Friends always welcome.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School 9:30 a.m. Worship Service 10:30 a.m. Norman Young, minister.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Herald Mickelson, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets, Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Evening Worship 7:00 p.m.; Russell Gabler, Minister, RIchmond 70716.

Louisville, Kentucky—Meeting for Worship and First-day School—10:30 a.m. at Neighborhood House, 428 South First Street—Phone BE 7110.

Lynn, Massachusetts — 20 Phillips Ave. off Lewis St. Meeting for Worship each Sunday at 11 a.m., J. Floyd Moore, Minister. Phone Lynn 2-3379.

Memphis, Tennessee—Unprogrammed meeting for worship at 9:30 a.m. at 822 Washington. Secretary, Esther McCandless, 1729 York, BR5-9656.

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, Minister, 4421 Abbott Ave., So. Phone WA 6-9675.

Montreal, Quebec, Canada—Meeting for worship every first day, 11:00 a.m., at the Y.W.C.A., 1355 Dorchester Street, West.

Mooresville, Indiana — Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting. Wednesday 7:30 p.m.

Newberg, Oregon—Friends Church, College St. at Third. Sunday School 9:45 a.m.; Worship 11:00 a.m.; Christian Endeavor 6:30 p.m.; Evening Worship 7:30 p.m.; Prayer Meeting, Wed., 7:30 p.m. Charles A. Beals, pastor. Phone 3811 and 3911.

New Bedford, Massachussets—Spring Street Friends Meeting. Morning worship at 11 a.m.; Bible Study at 12. James A. Coney, Minister, 29 Tremont St., WY6-4041; Grace C. Lasell, Clerk. 7-9734.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 221 East 15th Street, New York City, from October 7th to April 28th, each Sunday at 11:00 a.m.

Oklahoma City, Oklahoma—Meeting for worship Sunday forenoons at 9:30 in the Hubbard Hospital, 1501 N.E. 11th St., Oklahoma City, Oklahoma.

Pasadena, California — First Friends Church; 2540 E. Orange Grove Avenue. 9:45 a.m.; Church School; 11:00 a.m., Meeting for Worship. Phone Sy 62372, Stuart Innerst, Pastor.

Phoenix, Arizona—Meeting for Worship, 10:00 a.m., 17th Street and Glendale Avenue; James Dewees, Clerk, 1928 W. Mitchell Dr.

Portland, Oregon—First Friends Church, S.E. 35th Ave. and Main St., Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthrone. Bus to S. E. 35th Place. Gerald W. Dillon, Minister, Phone BElmont 4-3107.

Richmond, Virginia — Friends Meeting, 2702 Grove Ave. Worship 11 a.m. Visiting Friends always welcome. Clerk, J. Hoge Ricks.

Riverhead, Long Island, New York—Eastern Long Island Meeting at 3 p.m., on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverhead, New York. Clerk Edwin Prellwitz, Peconic 4-6155.

Scarsdale, New York — United Meeting for Worship and First-day School. First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Frances B. Compter, 17 Hazelton Drive, White Plains, N. Y.

Seattle, Washington—University Friends meeting, 3959 15th Ave., N. E. Phone Melrose 9983 Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

Shrewsbury, New Jersey—Meeting for worship, 11 a.m; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone Asbury Park 2-1197-J.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First day School at 11 a.m.

Tucson, Arizona — Friends Meeting, 129 N. Warren Ave.; worship. First Days at 11 a.m. For information write John A. Salyer, 745 E. 5th, Tucson. Phone 2-3262.

Washington, District of Columbia — Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California — East Whittier Friends Church, 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 6:30 Stacy E. Wesner, Minister, 15906 E. Russell St., Phone OXford 7-4550.

Whittier, California — First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting 8:30 a.m.; Church School 9:30 a.m.; Morning Worship 11:00 a.m.; Young people's group 6:30 p.m. Office address, 310 E. Philadelphia St., W Oscar O. Marshburn, Clerk; Harold Walker, Minister. Phone 43-467.

Wichita, Kansas—University Friends Church. University Avenue at Glenn. Church School 9:45 a.m. Worship 11:00 a.m., 7:30 p.m. Youth Groups 6:30 p.m. Ministers, Robert E. Cope, Norman Huff, Lela Gordon. Office phone, AMherst 2-3373.

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